the size of a walnut is dissolved in about 1/3 liter of hot water and the drink is taken hot. It is supposed to cure constipation, inability to pass urine, irregular periods, and to further the discharge of lochia. In the same category belong the supposed effects of the so-called "stone sweat" which was mentioned earlier. 757 278

Their medicines for venereal diseases arouse as little confidence as the ones just mentioned. For protection against gonorrhea, [751] "!ga/ms, the man or woman rubs a knife tip's amount of a powder, which has been prepared from the roots of the "!garisab plant."

> "When I am unable to mention the botanical name, I at least give the native designation which will be a help to later investigators. [123]

into a little wound cut to the right and to the left of the groin. They treat gonorrhea itself locally by dabbing the milky sap of the fresh leaves of a plant called "!gu/bi-b or "xam/kxa/rab into the urethra. Or they dig up the plant and drink as much as possible of a hot infusion made of the crushed root.

It is recommended to syphilis patients that they drink a swallow of their own urine early in the morning. A tea made from the strongly aromatic [226] fleshy leaves of a Geraniaceae (as it seems) which smells strongly of turpentine is supposed to cure syphilis sores.

4. Magic

The medicinal art of the Hottentot is closely allied with magic. 755 Anyone who wishes to may become a doctor, called !gai-/aob or 756 magician. The Hottentot term is derived from the magic stuff, !gai/b, which he carries with him in a box. The vegetable ingredients of this stuff consists of roots of a most varied assortment of plants, the flesh and bones of different kinds of chameleons, elephant shrews, bats, and of a little bird of the family of Sylviidae (called /oregu) are dried, and placed sometimes in coarsely chopped form, sometimes pulverized in the raw fat of a billygoat, with which the magic box is filled. It is supposed to extract the effective substances from the various ingredients.

Proceeding from the conviction that it is extremely important, 538
in order to understand the intellectual activity, specifically of a peo- 128
ple of low cultural niveau, to comprehend the manner of their conceptualization and the rules by which they combine concepts in the form of images and judgments, I have added to each text an exegesis explaining vocabulary and grammar; this should enable the reader to check the translation word for word. For these texts are to be considered as documents of the Hottentot mind that require deciphering. Anyone who wishes first to read through a tale in coherent German will soon get used to following the German text as a unit and skipping over the explanations that are printed in italics and set in parentheses.

In a purely linguistic connection the following remarks must be made about the texts:

The jackal as well as the baboon are frequently portrayed in the [522] stories as having a speech defect, and by this alone they produce a comical effect upon the Hottentot listener. Either these animals are caused [391] (if they are being stamped as comical figures) to pronounce no clicks, and instead mutilate the words in question with irregularly unarticulated sounds; or else they are made to repeat one and the same click throughout entire sentences, whether in the right place or not. I always had such intentionally perverted passages repeated to me in correct Nama, and I reproduce them here in this form.

In order to avoid repetition in the text analyses (wherever this is 538
possible without detracting from clarity), the following points are 128
mentioned here in advance once and for all: 193

a) In Hottentot the subject is frequently indicated only by the personal suffixes of the third person (see for example Folk tale XVI). Wherever it turned out to be unclear or clumsy to use a corresponding pronoun as a substitute, I generally simply repeated in the translation the noun of the preceding sentence. The personal suffixes of the third person are in the nominative:

	Singular	Dual	Plural
Masculine	-b, -i (after m and n)	-kʻka	-gu
euphonic	-ha, -s		-ga
Feminine	-s	-ra	-ti
euphonic	-sa		-ta
Neuter	-t	-ra (♂ + ♀)	-n
euphonic	-s		-na

538 b) The most common auxiliary verbs, also called verbal particles,
128 are:
193 i used very generally.
a and gye, when they stand alone designate the present.
go and gye gye designate recent and more distant past.
nĩ designates the future.
ra (euphonic ta) designates a progressive action.
hã designates a condition.

c) Direct discourse is frequently introduced in Hottentot only by tsĩ with the personal suffix of the speaker added. At the end of the speech there are the words ti go mĩ, that is "so said he" (she or it, etc.). In translation these words are frequently more comprehensible if they are placed at the beginning and often I have used the substantive, not simply the pronoun, as subject.

d) The common conjunctions o and tsĩ I have translated according to context as: "and, now, then, thereupon," etc.

[392] Whenever the Hottentot lists a number of objects or persons (even though there are only two), he always adds at the end, to sum it up, the conjunction tsĩ with the personal suffix of the listed persons in the dual or plural and in the masculine, feminine or neuter. Thus: /gĩrib tsĩ ǂami tsĩ ǂhĩras tsĩna, that is: "the jackal and the lion and the hyena and they." I have not reproduced this summing-up particle in the translation.

e) I propose to designate a peculiarity of the Hottentot narrative style as the "narrative passive." Instead of saying: tsĩs gye go ǂnãĩ, that is "and she danced," the Hottentot, in the context of the story, likes to say: tsĩ gye go ǂnãĩhe (-he, passive ending), that is "dancing was done," [Translator's note: "und es wurde getanzt": English has no equivalent for this impersonal passive.] whereby the subject of the preceding sentence is imagined personally with all definiteness although it is not indicated in the passive sentence itself by any suffix.

If the subject of the sentence is a substantive, then in the narrative passive construction it is frequently (but not always!) followed by the word ǁa. In this case one can regard ǁa as the preposition "of" and might accordingly translate the sentence: /gõati ǁa i gye gye sarihe, literally as: "by the girls it was gone walking" [Von den Mädchen wurde spazieren gegangen]. But whenever this ǁa can be

dropped and is replaced by a demonstrative personal suffix, this formal adjustment of the German to Hottentot (for lack of anything better) is not possible. 538 128 193

I have translated all constructions of the narrative passive as active clauses with a definite subject.

f) The words of the translation that were added for better understanding or in order to avoid unnecessary roughness in the translation, although no word in the Hottentot text corresponds to them are set in brackets [ ].

The folk tales of the Hottentots can be grouped in five classes:

a) Adventures in the Wilderness 538

In the remote interior of the land lives, in the folk tale world, a fabulous beast that the Hottentots call ǂʼaiǃgã́ʼmṹʼǁab, because its eyes (mṹʼti) are not in its face but on the back (ǃgã́ʼb) of its feet (ǂʼaiti). The being is thought of in a manlike shape, walking upright, and hence with eyes directed towards the sky. If it wants to see what is happening on the ground, it must lie down on all fours: on its extended arms in front and on its knees in the rear. [393] Then it raises one knee and bends it as far as it can until the back of the foot with its eye is looking backward horizontally. These fabulous beasts live together harmoniously and hunt down human beings, whom they take for zebras, in order to tear them apart with their finger-long sharp teeth that mesh like those of a predatory animal. Thus they are also called ʻkǁoē-oren (kǁoēb ʻman,ʼ ʻo-re ʻto run up and devour the buried preyʼ). The man-eating female has in addition the special name ʻ/gãũ-ǂbes. In the adventures with the Aigamucha people (Folk tales I to VI) the Hottentot does not adhere in detail so strictly to the above-mentioned characteristics that he ascribes to these man-eaters; generally he has them appear so manlike that they can deceive their prey as to their true character until escape seems impossible. The discovery of the foot-eyes of the Aigamuchab is the achievement of the jackal (Folk tale VI).

The manifold Experiences While Wandering (Folk tales VII to XII) are comprehensible without commentary.

Only a few Hunting Adventures (Folk tales XIII and XIV) that deserve to be considered as folk tales reached my ears.ʼ The one hunting adventure (Folk tale XIV) is tied to the name of /gu-tikǁoēseb,

4: Hoernlé E-5 (1912-1913)1925
FX13 Hottentot FX13
Nama

161 blood, and there is no accurate estimate of the numbers belonging to the different tribes. The Swartboois, whom I visited in 1923, numbered a little over 200. The Rooi Natie cannot count 100 adherents, while the Berseba Hottentots now claim over 3000 adherents. Most of the Hottentots are, as a matter of fact, scattered about over the length and breadth of the country among the farmers and have no longer any tribal allegiance, for it was the deliberate policy of the German government to break up the tribes.

619 361 The present administration has set aside certain reserves for the remnants of the Hottentots. Three of these reserves are already established, viz., a large one for the Berseba Hottentots, a smaller one for the Bondelswarts, and a small one for the Swartboois in Franzfontein; and besides these there are some farms which have been given to small remnants of other tribes. In addition, a number of Hottentots of various tribes are to-day to be found in the territory of the Rehoboth Bastards, while one tribe, the *!Khara Gei Khoin*, slipped across the border into British territory during the German-Hottentot war. The few survivors of this tribe are wandering to-day in the southern Kalahari. I have never come in contact with any members of this tribe.

178 It is obvious that the culture of a people so much harassed has suffered very greatly. It is, in fact, in the last stages of decay. After the rebellions against the Germans, the tribes were not allowed to keep "great stock," i.e., cattle, and only a limited number of sheep and goats, so that the old pastoral life fell more and more into decay. The people all claim to be Christians, and the influence of the Dutch, with whom they have long been in contact, can be traced in all of their institutions, even in their kinship system.

● 128 The social organization which I am about to describe, therefore, relates almost entirely to the past. The details of it have been gathered with great difficulty from the old headmen of the tribes, and much of it is little known to most of the younger generation.

624 614 If we study what I have called a tribe more closely, we shall find that in all cases it is composed of a number of patrilineal sibs,

11: Maingard Q-5 (1931-1932) 1932
FX13 Hottentot FX13
Korana

EDITOR'S NOTE

000 This number of Bantu Studies contains contributions from three members of the University of the Witwatersrand dealing with different aspects of the Korana Hottentots of the Western Transvaal. Professor [114] L. F. Maingard, Head of the Department of French and Romance Philology, has dealt with the History, Customs and Language ; his son, J. F. Maingard, from the Medical School, has dealt with the Physical Characteristics of the people ; while Professor P. R. Kirby, Head of the Department of Music, has contributed a section dealing with his special subject. The production of such a number as this well illustrates the value of team work in field research. Professor Kirby is responsible for the photographs, and Mr. S. P. Jackson, Lecturer in the Department of Geography, prepared the map. The spelling *Korana* has been retained throughout as the most convenient one for English readers.

128 The following abbreviations have been used in footnotes in the various articles :—

Arbousset and Daumas=Relation d'un voyage, etc. (Paris, 1842).

B.C.=Report of the Bloemhof Commission.

B.M.B. *or* B.M.J.=Berliner Missions Berichte or Jahresberichte.

Bas. Rec.=Basutoland Records (3 volumes, Cape Town, 1883).

Broadbent=A Narrative of the first introduction of Christianity among the Barolong (London 1865).

Burchell=Travels in the interior of South Africa (London 1822).

Campbell, 1813=Campbell, Travels in South Africa (1st journey, London, 1813).

Campbell, 1820=Campbell, Travels in South Africa (2nd journey, 2 volumes, London 1820).

G.M.=Godée-Molesbergen, Reizen in Zuid-Afrika (3 volumes, 'S-Gravenhage, 1916),

Md. *or* Moodie=The Record (Cape Town 1838).

R.W.M.M.S.=Report of the Wesleyan Methodist Missionary Society.

W.M.N.=Wesleyan Missionary Notices.

[p.101]

11: Maingard Q-5 (1931-1932) 1932
FX13 Hottentot FX13
Korana

had induced him to believe that Hermanus Links was not under the English jurisdiction.[44] An impartial Court of Justice would certainly dismiss most of the major counts against Brune as " not proven."

On the other hand, Warren had to take strong measures, because he was in possession of undeniable proof of communication between the Zulus, the Bechuana and the Korana. In fact, in his despatches and reports to the Governor of the Cape, he mentions very precise cases of emissaries from the Zulus whom he had stopped on their way to the Barolong and David Massow, who were on the brink of a revolt.[45] It can therefore safely be concluded that the whole affair was the result of a series of misunderstandings from which, however, the Links were the chief sufferers. Caught in the vortex of our modern civilisation and involved in questions they could not understand, that luckless people lost their home, their all, and were dispersed, some going to Christiana, some to Bloemhof, some to Mamusa, only a few remaining at the Saltpan under Willem van Eck. The latter finally removed to Bloemhof, where they still are.[46]

V. HISTORICAL AND ETHNOGRAPHICAL TEXTS

The Korana texts here published are divided into two parts: (A) Historical texts; and (B) Ethnographical texts. The information they contain was obtained from the oldest among the Korana resident in the Bloemhof location who have been already described in the introduction.

The Historical texts are given without any commentary, as their most important points have been already embodied in the historical sections which open the present studies. On the other hand, the Ethnographical texts are accompanied by short notes by which it is hoped that their interest and value will be increased.

All these texts are in the Korana language, except three. The most important of these latter is the first series of historical texts given to me by my informants, partly in English and partly in Korana. I unified the language, keeping some of the relevant Korana words. In another important section, that on " Terms of Relationship," which is not properly a text, I for obvious reasons, had to explain them in English. One very short section, that on " Games," was thought to be more con-

[44] Imperial Blue Book, C. 3633-'83, p. 6.
[45] Imperial Blue Book, C. 3633-'83, p. 6-7 and C. 2316-'79, p. 70-71.
[46] Wangemann, *Die erste Reise in Süd-Afrika*, p. 77-81.

11: Maingard Q-5 (1931-1932) 1932
FX13 Hottentot FX13
Korana

128 veniently expressed in English. It will therefore be seen that the present collection gives ample material, not merely to the historian and to the ethnographer, but also to the student of the language.

METHOD

126 Believing as I do in carefully sifting any evidence available, especially from these very uncultured people, and having the opportunity to do so, I was able to check the collection of both texts and other material from a number of informants. For the texts particularly, I first got *Tabab* to tell his story. As he got very excited in the process of reviving the half-faded memories of his young days, I got a younger man, Thomas Links, *Tsi:ta* by his Korana name, to repeat verbatim *Tabab's* version very slowly, to give me an opportunity of recording *Tabab's* exact words. To increase the certainty, */Kutsi* translated into English. That was in the afternoon of December 6th. On the morning of December 7th, I read over to */Kutsi*, while alone with him, what I had written down. In the afternoon of the 8th, I again read, this time before all my informants, the same texts, sentence by sentence, enquiring with */anusa*, " correct," after each, the question being addressed to each of the four old men in turn. And only once I had the answer */anutama*, " not correct." This method I still used during my second trip. For the text of the */habab* ceremony, *Iis* gave me the words, constantly referring for her information to the older *Meis*, and being also assisted by *Khois*. She gave me the English on the first day and the corresponding Korana on the next.

I have little doubt that, by this system of cross-checking, I have secured a perfectly faithful rendering of the text, which I have further given *without the least alteration, just as I heard it* spoken. *I have* introduced no emendations, and I have not attempted, where the Korana seemed to violate the rules of strict grammar, to alter the words of my informants accordingly. The Korana of the texts is, in the strictest sense of the term, " as it is spoken " among the *//aru nu// ais* at Bloemhof.

(*A*). *HISTORICAL TEXTS*

173 (i) The traditional history of the Korana from */Kutsi*.

He explained that he got his information from his mother, who was a Korana and was very fond of telling him about their old customs and traditions.

173 167 The Korana people say *kuri su da na nâ /hâ* " we come from the west, migrating in search of better pasture." *nâ* means " to trek in order